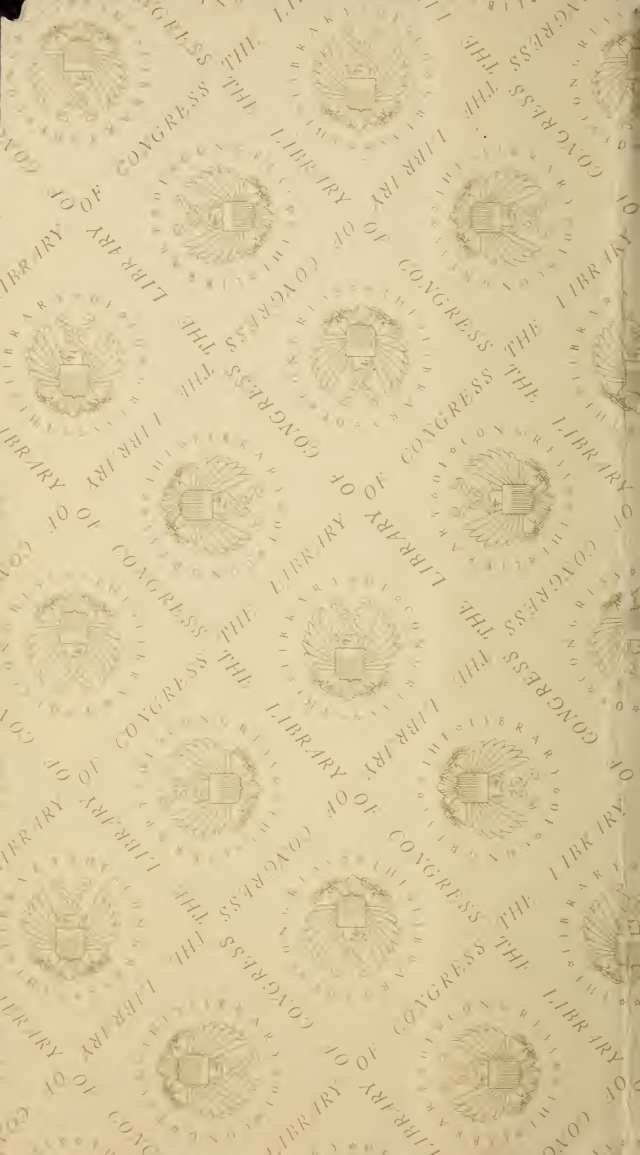


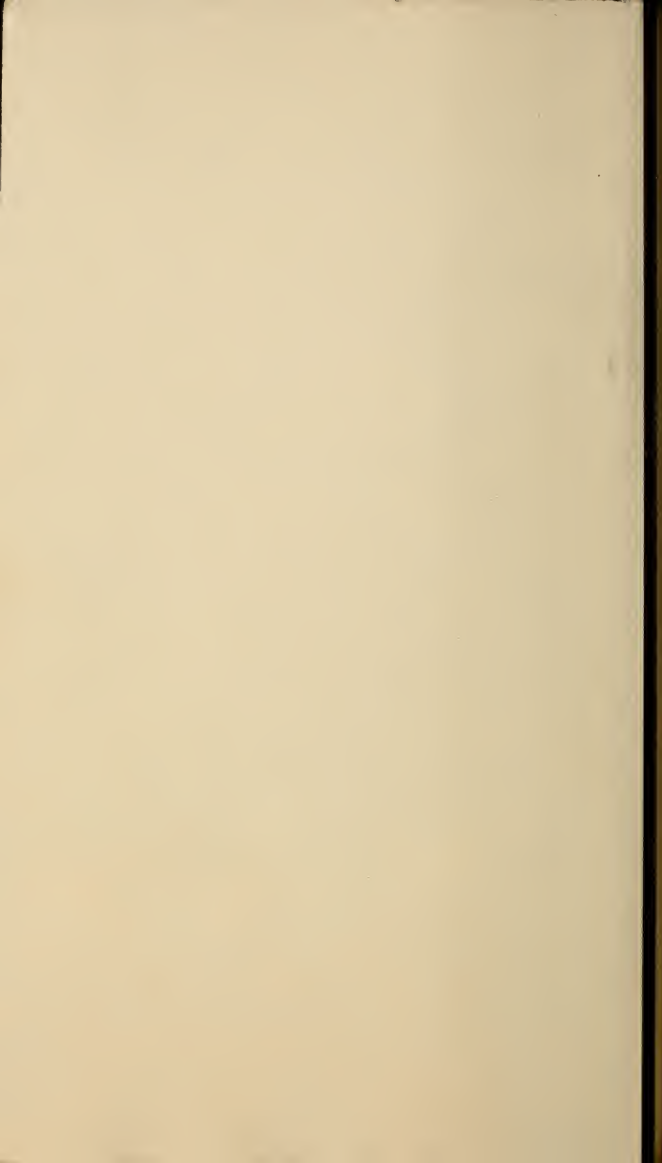
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THE
FAITHFUL TRANSLATION:

AN ESSAY

IN FAVOUR OF

REVISING AND AMENDING

KING JAMES'S VERSION OF THE HOLY
SCRIPTURES.

BY

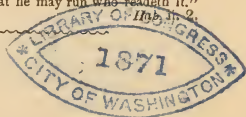
DAVID BERNARD,

AND

SAMUEL AARON.

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"He that hath my word let him speak my word faithfully." *Jer. xxiii. 23.*

"Write the vision and make it plain upon tables, that he may run who readeth it."



PHILADELPHIA :  
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## P R E F A C E.

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THE common English version of the Holy Scriptures has been revised with great care and labour, by persons whose reputation for learning, integrity, and piety, has given them an honourable standing among Christian scholars. An IMPERIAL volume, to be printed in a fair type, on excellent paper, and bound in the best manner, will, in a few weeks, exhibit to the public the results of their labours. This volume is intended to afford to the mere English reader a more exact and perspicuous view of the revealed will of God than has ever been presented to him. Its publication is a *private enterprise, wholly unconnected with sects or societies*. The pulpit and the press have, to no slight extent, co-operated to prepossess the public mind against its reception; while rumour, with her head among the clouds, and with her countless tongues, has been far more busy in invoking upon it prejudice and condemnation.

Amid this general din of opposition to the work, scarce a voice has uttered, or a pen has traced a

word of defence or apology ; and it was, therefore, deemed important to procure an essay from a source of eminent ability to introduce this greatest of American publications to the world. But even this hope, from causes needless to be known, has failed ; and it only remains to submit to the public the following humble, but honest effort *to demonstrate the propriety and necessity of revising and amending the version of King James*. It is hoped that the reader will candidly peruse the following pages, regarding the facts more than the style, and endeavouring, with the writer, to postpone personal and sectarian predilections to the cause of truth and the glory of God.



## THE FAITHFUL TRANSLATION.

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THE Holy Scriptures contain the word of Jehovah; are a treasure of wisdom and knowledge, and are able to make us wise to salvation, through faith in Christ Jesus. They were originally committed to the prophets and apostles of our Lord, not for their exclusive benefit, but that of the great family of man. The Old Testament was written in the Hebrew, the New Testament in the Greek language. Their being written in any other languages depends altogether on human instrumentality. But God has imposed upon his people the duty of speaking and writing his word to all mankind. "Go ye," saith the Son of God, "into all the world, and preach the gospel to every creature." And saith Jehovah, "He that hath my word, let him *speak* my word faithfully." Nor was it to be *spoken* only; he required it to be *written* also, that man, prone to forget Jehovah and His word, might have the memorials of truth to handle and to look upon, undimmed by tradition, and uncorrupted by human fraud; and thus sure to be transmitted in all their purity through successive generations to the end of time. Therefore God said, "Write thee in a book all the words I have spoken to thee." And "What thou

seest, write in a book." And in view of this book, which he has written to man, he says, "I have written to him the great things of my law." That this may be a book translated into every man's tongue, He says, "Write the vision, and make it plain upon tables, that he may run who readeth it."

Thus the apostles, bound to give the gospel to all nations, but ignorant of their different languages, were qualified for the momentous charge by the gift of tongues from on high, when, on the day of Pentecost, they received the promised immersion of the Holy Spirit. And, going out from Jerusalem, they preached everywhere the gospel of the blessed God, and signs of divine power attended and confirmed their ministry. Thus, also, in due time they committed to letters, for reasons adduced above, the biographies of our Lord, the Acts of the Apostles, and various communications from themselves to the churches. And these writings of the apostles were not expressed in their native tongue, but in the Greek, which was the common language of the then known world.

In imitation of this high example, the modern missionaries have not required the heathen to learn Hebrew, Greek, or English, in order to understand the revelation of God, but have laboured hard for years themselves to understand the original Scriptures, and to translate them correctly into the heathen tongues.

The Old Testament was first translated into the Greek language, at Alexandria, in Egypt, in the year 285-6 before the Christian era. This

translation is called the "Septuagint," or seventy, from the supposed number of those engaged in it.

The first Latin version of the Bible was made early in the second century, and is called the "Itala," or "Old Italic Version." Jerome's version, made at the close of the fourth century, is called the "Vulgate Latin."

The first English version of the New Testament which came into use, was executed by Wickliffe, in 1380; the second, by William Tyndal, in 1526. The first English Bible, or complete translation of the Scriptures, printed, was that by Miles Coverdale, the first edition of which bears date, 1535. Matthew's version (which was a revision of Tyndal's and Coverdale's) was published in 1537; Cranmer's in 1539; the Geneva in 1560; the Bishops' in 1568; the Douay (Roman Catholic) in 1610, and the common version in 1611.

A college of fifty-four persons were appointed by King James I. to execute this common version, forty-seven of whom were engaged in the work. Upon these translators the king imposed fifteen rules to govern them in the performance of their task.

The first rule enjoined, that the language of the Bishops' Bible should be adhered to, receiving as few alterations as might be consistent with truth, and to pass throughout, unless the original called plainly for an amendment.

The thirteenth rule enjoined, that the translations of Tyndal, Coverdale, Matthew, Whitchurch, (Cranmer,) and Geneva, should be used,

where they come closer to the original than the Bishops' Bible.

The third rule enjoined, that the old ecclesiastical words should be retained ; among these were *church*, *bishop*, and *baptize*.

From these rules, and from comparing the translation of King James with those which preceded it, nothing is more obvious, than that the common version is but a revision of those executed by Tyndal, Coverdale, and others ; and that, however excellent is our present version, the paramount praise, under God, is due to William Tyndal and Miles Coverdale. Both of these men were pious and learned ; and Tyndal died a martyr in the noble work of giving us the English Bible. By order of King Henry VIII., he was seized, imprisoned, condemned, and burned !!! His last words were, "Lord, open the King of England's eyes !" Another thing is equally plain, that, whatever may have been the choice of King James's translators, they were restricted by his order from changing terms and translating words which obscure God's truth in the view of the unlearned, and thus a foundation has been laid for perverting the ordinances of Christ, and for consequent division and contention among the people of God.

Owing to this fact, and to other defects in the common version, an opinion has prevailed to some extent, that it should be revised and amended, or translated anew. In accordance with this sentiment, new translations of the Bible, or revisions of the common version, in whole or in part, have been made by Thomson, Webster, J. Wesley,

Scarlet, Wakefield, Dickenson, Harwood, G. Campbell, Macknight, Stuart, A. Campbell, Doddridge, Barnes, and some others.

These endeavours, in connection with the numberless attempts by commentaries, sermons, and essays to correct the translation of many parts of King James' version, argue strongly that something effectual is needed. On account of the failure of these efforts to satisfy entirely the public mind, it is true that some have believed that all attempts to improve the common version must fail. But obvious reasons have prevented the general and cordial acceptance of any of the various essays to improve the English Bible.

Most of the very best performances of this sort embrace but a small portion of the sacred writings, and were avowedly written to elucidate, rather than to supersede the common version. The several translations of the whole New Testament seem not to have been adapted nor intended for common use. Charles Thomson translated the Old Testament from the Septuagint, instead of the original Hebrew; and, though possessing merit, his version could not be received from such a second-hand source. Add to all this, that the version of King James was published in all forms, at all prices, and at no price; while no publisher thought of competing, in behalf of the improved versions, by similar appeals to public favour.

The Bible, "with amendments of the language, by Noah Webster, LL.D." is, however, by no means a failure; and, were nothing better provided, would, it is believed, supersede the common version in a few years. But much more can be

done to improve and correct the language than Webster has attempted, and should the task be performed by the best of scholars, with strict impartiality and solemn deference to the mind of the Spirit, how could the result fail to be useful and acceptable to the Zion of God?

*But shall the common version be thoroughly revised and amended; or a version entirely new be executed?* Against a new translation, exist the following objections. Of their validity let the reader judge.

1. The language of the common version is interwoven in all our thoughts, its exact forms engraved on our memory; different words would perplex and distract the devoutest readers of the Bible, and thus array these its best friends against a substitute, however good, of so radical a character; which would go far to prevent its general adoption.

2. Our concordances and works of biblical reference would be rendered useless; and our commentaries would present a mass of confusion, when compared with the new version, unless they were all revised and republished to suit it, and that would be impracticable in the case of Henry's, the most valuable of all for devotional use.

3. The common version is in the purest English words, derived chiefly from Anglo-Saxon roots; a language equally remarkable for clearness, strength, and beauty; a style incapable of improvement, in the view of sound taste, by the utmost polish of modern refinement.

4. The common version, for the most part, is deemed as correct an index of the divine intention,



as can be given, and it is known to be perfectly adapted to the capacity of the common mind.

5. The established disciples of Jesus, jealous, prejudiced, and divided, as they lamentably are, would withhold their confidence and approval from so bold an innovation; while some, who regard words more than thoughts, would consider the different language a different Bible, and would lose their conviction of the unchangeable certainty of the word of God. Thus wrought upon, the public mind would repel with indignation the proffered improvement.

But these weighty objections would not bear with equal force against a careful emendation of the English Bible. For it is obvious to every intelligent reader that the common version contains many defects, which obscure and pervert the meaning of the inspired writings, and thus impair the confidence of some in their divine origin. That these deficiencies ought to be remedied seems equally plain. A few out of many imperfections will be specified.

1. A want of uniformity in spelling the same word; for instance, Judah, Judas; Jewry, Judea; Isaiah, Esaias; Jeremiah, Jeremy, Jeremias; Joshua, Jesus; Elijah, Elias. Many deem these defects worthy of correction; among whom are some of the eastern missionaries, who have collected the proper names of the Bible, and proposed a uniform spelling of them. Judson, Yates, and their associates are advocates of the proposed corrections.

2. A want of uniformity in rendering the same words and phrases which occur in different

places, but mean the same thing; a defect to be attributed to the magnitude of the work, and to the number of translators engaged. "Nor," says Professor Bush, "should we perhaps dissent from what the translators have said in justification of their not tying themselves down to an 'absolute identity of phrasing.' As they remark, it would perhaps 'savour more of curiosity than wisdom,' that translators should feel bound, in every case, to render" Hebrew and Greek words by precisely the same words in English. In the translation of Hebrew and Greek words a diversity of language may be justifiable, and in some instances, perhaps, for the sake of euphony, desirable, when a variety of English terms can be found which are perfectly synonymous, to express the meaning of those Greek and Hebrew words. For example, the same Greek or Hebrew word which signifies '*purpose*,' might sometimes be rendered *intent*; and *think*, *suppose*; *journeying*, *traveling*; *pain*, *ache*; and *joy*, *gladness*, &c.

"Yet it is obvious," says the same professor, "that a more scrupulous exactness may be justly required in a translation of the Scriptures, than in any other translation; and the instances adduced will show that the translators have actually transcended all reasonable allowance on this score, not only often varying the terms unnecessarily, but so as to deprive the unlearned reader of the signal advantages to be gained in the study of the Bible from comparing terms and phrases strictly parallel."

The justice of this criticism will be evident from the following specimens:



1. *Words.*

|                       |                                                                                                 |
|-----------------------|-------------------------------------------------------------------------------------------------|
| Tzaniph is translated | { Diadem, Job xxix. 14.<br>Hood, Isa. iii. 23.<br>Mitre, Zech. iii. 5.                          |
| Meonah,               | { Dwelling-place, Ps. lxxvi. 2.<br>Habitation, Jer. xxi. 13.                                    |
| Rosh,                 | { Wormwood, Deut. xxix. 18.<br>Hemlock, Hos. x. 4.                                              |
| Harvol,               | { Nettles, Job xxx. 7.<br>Thorns, Prov. xxiv. 31.                                               |
| Sheol,                | { Hell, Ps. lv. 15.<br>The grave, Ps. cxli. 7.                                                  |
| Shiryon,              | { Coat of mail, 1 Sam. xiii. 38.<br>Habergeon, 2 Chron. xxvi. 14.<br>Breastplate, Isa. lix. 18. |
| Patria,               | { Family, Eph. iii. 15.<br>Lineage, Luke ii. 4.<br>Kindred, Acts iii. 25.                       |
| Anastatoo,            | { Turn upside down, Acts xvii. 6.<br>Make an uproar, Acts xxi. 38.<br>Trouble, Gal. v. 12.      |
| Aionios,              | { Everlasting, Matt. xxv. 46.<br>Eternal, <i>Ibid.</i>                                          |
| Mochthos.             | { Painfulness, 2 Cor. xi. 27.<br>Travail, 1 Thess. ii. 9.                                       |

2. *Phrases.*

|               |                                                                                   |
|---------------|-----------------------------------------------------------------------------------|
| Geon Uzzah,   | { The pride of her power, Ezek. xxx. 6.<br>The pomp of her strength, Ez. xxx. 18. |
| Nasa eth yad. | { To swear, Ex. vi. 8.<br>To lift up the hand, Deut. xxxii. 40.                   |

Other instances might be adduced, but these are sufficient to show that the translators have varied the rendering of terms so as to make them express different things, where they are used by

the inspired writers to mean the same things. Such a blemish in the translation of the Bible is justly reprehensible, and demands amendment.

3. Another cause for revising King James's version, is the use of many antiquated terms and phrases, which obscure the sense of the sacred writers. The following are selected as examples: albeit, bestead, bewray, cracknels, daysman, earing, habergeon, holpen, kine, leasing, let, magnifical, mufflers, munition, purtenance, prevent, ensue, ravin, bruit, eschew, wax, trow, dureth, minish, garner, wist, tache, tale, seethe, sod, sodden, chode with, we do you to wit, stricken in age, &c. &c.

4. The *indelicate terms*, which the translators have needlessly used, ought to be changed, and can be, as every scholar knows, so as to convey the meaning of the inspired penmen in language plain and delicate. This correction should be made, not to gratify the fastidious, for that would be impossible, but to remove those reasonable objections which true modesty must always entertain.

5. Another reason for amendment, are the errors existing in the common version, often violating the well established rules of grammar, and sometimes entirely perverting the truth. Rom. vi. 17, reads thus: "God be thanked that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you." Here God is thanked that the Roman converts had been the servants of sin, instead of being thanked for their conversion. Transpose the sentence thus: "Ye were the

servants of sin, but God be thanked that ye have obeyed, &c.; or supply the word *though*, "God be thanked that, *though* ye were the servants of sin, ye have obeyed from the heart," &c., and the meaning is plain to man, and honourable to God.

6. A most weighty objection to the common version is, that it leaves several most important words untranslated, thereby rendering ambiguous the positive commands of Christ. This remark applies with especial force to the words *baptize* and *baptism*. The word *baptize* is from the Greek word *baptizo*, and *baptism* from the Greek *baptismos*, by merely making a slight change in the spelling, so as to give those words an English form, which change is called *transferring*, not *translating*. Now each of these words has *one, and only one, plain meaning in the Greek language*, they ought, therefore, it is believed, to be *translated into English equally plain*. But these words remaining untranslated have led to a variety of modes of performing a duty positively enjoined by the Saviour, which performance, with kindness be it spoken, seems to be regulated more by the taste or convenience of men than by any distinct and intelligent reference to what He has commanded. Indeed, such confusion of thought has prevailed, that many seem to believe that the "Teacher come from God" has failed to teach us distinctly what that positive ordinance is, which He has so solemnly connected with faith and repentance; that He requires him that believeth to submit to *something*, but none can tell exactly *what*. That such obscurity should be charged on "the Father of lights" seems wholly

to depend on the unfortunate omission to translate *baptizo* and *baptismos*.

The first instance in which these words were untranslated is said to have been in the Latin, or old Italic version. But this was when the Greek language was generally spoken and well understood throughout the civilized countries of the ancient world. The earliest ecclesiastical writers, and probably the authors of the Italic version were Greeks, or perfectly familiar with the Greek tongue. Hence the words so much in use expressing the initiatory ordinance into the universal church were naturally enough transferred to the Latin, which was beginning in the West to supplant the Greek. The word then, however, was as well understood by the Latins as the Greeks. Jerome, in his translation, called the Latin Vulgate, followed the Old Italic in transferring the words *baptizo* and *baptismos*, and others afterwards, both Protestants and Catholics, copied his example. The English versions of Wickliffe, Tyndal, Coverdale, Cranmer, and Geneva, the Bishops', the Douay, and King James's, all copied and so perpetuated the error of Jerome. In the common version, these words, with some others were retained by the special command of the king.

Thus words imposed by foreign influence, but never adopted into the language with any settled meaning, and which none but the learned could properly understand, were retained by royal authority in the common version, without reference to the judgment or choice of the translators. Most of the Pædobaptist versions since

have been constructed on the same principle. But though the word *baptizo* has been thus transferred, all understood it to mean *immerse*, nor did the general practice vary from that meaning till the sixteenth century. *Sprinkling*, it is true, originated in the third century, when the idea began to prevail that baptism was a saving ordinance. Hence, when one was dangerously ill, as in the case of Novatian, immersion being impracticable, pouring was substituted. In such cases *only* was affusion permitted by courtesy, till sprinkling was recognised in the decree of Pope Stephen III., in the year 754, but this only in cases of emergency. The council of Ravenna, in 1311, first decreed "dipping" or sprinkling "indifferent." Notwithstanding this decree of Ravenna, immersion prevailed, except in the cases of the sick and feeble; for near the close of the fifteenth century we find that Prince Edward VI.; Prince Arthur; Margaret, Queen of Scotland; and Elizabeth, Queen of England, were all immersed. The fact that dipping was the rule, and sprinkling the exception, among Pædobaptists of the highest name, is evident from the Rubrick of the Church of England, published in 1817, wherein it is enjoined "to dip the child in water, in the name of the Father, and of the Son, and of the Holy Ghost, if it be certified that it can well endure it: but if otherwise, sprinkling or pouring shall suffice." And so tenaciously did John Wesley, who lived and died a member of the Church of England, adhere to this rule, that, as he says in his journal at Savannah, Feb. 21, 1730, when called upon to administer the ordinance of baptism



to a child, he refused to sprinkle it because the mother would not affirm that the child was sick. "If you certify," said Wesley, "that your child is weak, it will suffice (the Rubrick says) to pour water upon it." She replied, "Nay, the child is not weak, but I am resolved that it shall not be dipped." This argument could not be controverted by Wesley, so he left the child unbaptized.

In the seventeenth century, a Pædobaptist convention of forty-nine persons in England decided by a majority, after much discussion, that affusion or sprinkling was lawful and sufficient baptism. Since about that time the practice of immersion amongst both Catholics and Protestant Pædobaptists has gradually declined, and that of sprinkling been substituted. And of late, men claiming to be learned have contended that *baptize* has other meanings than *immerse*.

But what renders this subject of great moment to the whole Zion of God, and to the Baptist denomination in particular, is, that the British and Foreign, and American Bible Societies have both adopted resolutions restricting the appropriation of their funds to such versions of the Scriptures as conform in the principle of their translation to the common English version. Hence Baptist translators can receive no aid from these powerful societies, unless the words *baptizo* and *baptismos* are left untranslated, and their meaning thus concealed from the heathen. The consequence has been, that the Baptist denomination generally, and others whose motto is, "THE BIBLE TRANSLATED," have organized the American and Fo-

reign Bible Society, for the purpose of giving to all the heathen nations, in their own tongues, the written word of God.

Although neither the Baptist denomination nor the American and Foreign Bible Society have proposed or encouraged an improved English version, yet the peculiar and important crisis, just adverted to, and hurried on by the extraordinary determination of the American, and British and Foreign Bible Societies, has strengthened the desires of many for a better English version, and determined the author of this essay to provide one on his own responsibility, by the employment, as he believes, of more labour, expense, and learning, than have ever been engaged in any work of letters in this country. This great undertaking is the result of overwhelming conviction. What! shall we give a more faithful version of the Bible to the heathen than to our own children? As immersion, or the dipping of the whole person in water, is the first act of evangelical obedience required by the Saviour, why should it not be expressed as clearly in English, as in any other language?

But we urge the translation of *baptizo* and *baptismos* for the following reasons:

1. Because all efforts made, have failed to remove the obscurity created by the introduction of those Greek words into the English language. Although many have been convinced and satisfied by these efforts, yet, in spite of the countless books, pamphlets, sermons, and tracts submitted to the public, the majority of those who read the English Bible profess to believe that these important words have no definite, and, especially, *no*

*one, exclusive* meaning. They are sustained in this sentiment by most of our English dictionaries, while Baptists themselves have contributed to add darkness to obscurity by using such phrases as "mode of baptism;" "no other mode of baptism;" "immersion the only mode of baptism." Translate these phrases, and their absurdity appears: "mode of immersion;" "no other mode of immersion;" "immersion the only mode of immersion."

In view of all this, it is not wonderful that unlearned Pædobaptists have been perfectly sincere in their error; but translate the words, and prove the correctness of the translation, and all the candid followers of Christ would conform to His requirement. As the neglect to translate is then the source of disagreement on the subject of baptism, ought not that source to be examined and corrected? Can unity of practice be secured in any other way? If so, why is not that mode suggested? why not adopted? Let those hostile to the translation of *baptizo* bring forward some expedient to promote agreement.

Let it be remembered that we contend for a translation, irrespective of our own belief as to the meaning of the word *baptizo*. If that word means *sprinkle*, let it be so translated. If its meaning can only be expressed by a phrase of several words, let it be so translated. If it requires different words in different places, let it be suitably translated. It is, in our apprehension, the imperative duty of those who understand the word of God to "make it plain upon tables." If the Baptists are in error, let them be convinced, and



thus freed from the great inconvenience of *immersion*, and the sin of refusing intercommunion with those now deemed by them unbaptized. But if *baptizo* did indeed mean sprinkle, would not our learned opponents long since have so translated it? They doubtless would; and Baptists would have heartily responded, "Amen."

2. We argue the faithful translation of the words, because *God requires* His truth to be made plain. The apostle Paul believed this, and decidedly condemned the needless employment of foreign terms. "He that speaketh in an unknown tongue," said he, "speaketh not to men, . . . for no man understandeth him." "If I come to you speaking with tongues, what shall I profit you?" "For if the trumpet give an uncertain sound, who shall prepare himself for the battle?" "I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." "Let all things be done to edifying." 1 Cor. xiv.

As the warrior, who wields in battle a sheathed weapon, does it with slight effect, so the truth of God, however dexterously handled; with what power soever applied, if not understood, or if misunderstood, cannot accomplish that whereunto it is sent. But if made plain, it is a sharp, two-edged sword, proceeding out of the mouth of God. The truth of God was designed to instruct and edify rational minds; and must, to produce that effect, be understood.

But the right translation of the words *baptizo* and *baptismos*, and an exact obedience to the

command of Jesus, are not the only truths involved; the great doctrine of the burial and resurrection of the Redeemer is plainly and impressively set forth by the ordinance of immersion; which doctrine involves the life and immortality of all believers in His name.

All the truths of revelation are important, and should be known and read of all men; but two doctrines have a greater prominence than any other, at least in connection with human salvation. These are, the one great sacrifice for sins by the death of Christ, and the other the resurrection of the redeemed to a glorious immortality, by the burial and resurrection of the Son of God. Hence says Paul, "I delivered to you, first of all, that which I also received, how that Christ died for our sins, according to the Scriptures, and that he was buried and rose again the third day, according to the Scriptures." 1 Cor. xv. 3, 4.

In relation to the first, the one sacrifice for sins, the offerings during four thousand years were all typical of the Lamb of God, dying to expiate our guilt, and plainly evince the importance of that expiation. Christ crucified, the Lamb slain, the death of Messiah for the sins of the world, was the antitype of the sacrifices, the burden of the prophets, the theme of the apostles in all their ministrations, the grand topic on the mount of transfiguration, and the spirit of the everlasting song in heaven.

In relation to the second truth, the burial and resurrection of the Son of God, it was the subject of prophecy; repeatedly foretold by Jesus Christ; placed by the apostles as the corner-stone of the

Christian edifice; the foundation on which Christianity rests, and without the support of which, the hope of salvation is a dream.

To illustrate, enforce, and perpetuate these fundamental truths, our Lord instituted two ordinances: *immersion in water*, in the name of the Father, Son, and Holy Spirit, to represent His burial and resurrection; and *the participation of bread and the fruit of the vine*, to represent His body broken and his blood shed as a sacrifice to God, by which man might live. The ordinance of the supper was designed to show, not our fellowship for each other as Christians, but, in the expressive language of Scripture, to “show the Lord’s death until he come.” The ordinance of baptism was designed, not as the seal of a covenant, either temporal or spiritual, nor, indeed, to regenerate us and save us from our sins; for it is not the putting away the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ from the dead; but immersion was designed to show forth the burial of Christ, and His resurrection from the dead. As saith an apostle, “*Therefore we are buried with Him by baptism (immersion) into death, that like as Christ was raised up by the glory of the Father, even so we also should walk in newness of life;*” Rom. vi. 4. “*Buried with Him in baptism, wherein ye are risen with Him* through the faith of the operation of God.” Col. ii. 12.

In these ordinances we have two monuments, reared by the Lord Jesus, upon which He has inscribed the fundamental truths of His religion. Upon one the doctrine of His death for our sins;

upon the other, His burial and resurrection for our justification before God. How expressively we set forth our apprehension of the meritorious expiatory sacrifice of the blessed Redeemer for us, by our participation of bread and wine, the symbols of His body and blood! So also nothing can be more expressive of the burial and resurrection of the Son of God, and of our interest therein, than the burial of our persons in water, and the raising of them, in obedience to Him, and in conformity to His example, who said, "Thus it becometh us to fulfil all righteousness."

Now, that these great truths of God may prevail, by being kept vividly before the mind, and thus practically impressed upon the heart, we advocate the exact "keeping of the ordinances as they were delivered to us," which are so perfectly adapted to illustrate, enforce, and perpetuate those doctrines to the end of time. And in order that these ordinances may be rightly understood and practised, we contend earnestly for the translation of *baptizo* and *baptismos*.

3. But we contend for the translation of these terms, in order that the people of God may be united in one holy brotherhood of truth and love, which union is a plain and prominent doctrine of divine revelation. Says God, "I will give them one heart and one way;" and says an inspired apostle, "Be perfect, be of one mind, live in peace, and the God of love and peace shall be with you." For this union the Lord Jesus prayed, presenting in one petition all those who should believe on Him through the apostles' word, saying, "that they all may be one, . . . that they may be per-

fect in one, and that the world may believe that thou hast sent me." John xvii.

Here we have in explicit terms the mind of the Lord, that His disciples should not only be united, but that they should be "perfect in one," perfectly united in truth and love. Moreover, the grand object of this union of the saints on earth is clearly set forth in this prayer of Christ: namely, that the divinity of His mission might be acknowledged by the world, that the world might believe that the Father had sent Him.

It is believed and avowed by many, that that variety of faith and practice, which exists in the Christian world, is highly conducive to the advancement of Messiah's reign on earth, and that the present means are ample for the conversion of the skeptical at home, and of the heathen abroad. But how do these views accord with the Scriptures cited? Can it best promote the extension of Messiah's righteous and peaceful kingdom, that its subjects should be divided by jealousy, confounded by error, and embittered by mutual strife? Can the infidel, surrounded by those who profess "one Lord, one faith, one baptism," be converted by *them*, while they are arrayed under different banners, in hostile ranks, and are spending most of their time, talents, and money in promoting a diversity of faith and a discrepancy in practice? Can the heathen be brought to forsake their numerous gods, their diversified superstitions and contravening forms, and unite in one holy brotherhood of truth and love, by those who are not themselves united in name, in faith, nor in forms?



Some infidels have been converted; the gospel has been preached to a few of the heathen; a very few churches have been gathered in pagan lands; but the commission to preach the gospel to every creature, and to disciple all nations, was given more than eighteen hundred years ago; and still, more than one-half of mankind have yet to learn that Jesus died for the world, and seventy-nine in eighty of the human race are yet in their sins. Why all this infidelity in Christian lands; and why this want of success in turning the heathen to God? The reason is obvious. The people of God are at strife among themselves, and have been in this unhappy state for many centuries. This weakens their faith, destroys their influence, and curtails their labours.

Another consideration may be noticed in this connection. If the people of God were united, our means for converting the world would be far more ample. Now we lack both men and money for the achievement of this glorious object, because our funds are expended, and our ministers are employed in promoting sectarian interests. Take for example the borough of Norristown, Pa. This village contains about three thousand inhabitants, of whom not more than twelve hundred usually attend the worship of God. One meeting-house of suitable dimensions would contain all these worshippers, and one minister of Christ of suitable qualifications could instruct them all. But there are now five houses of worship, and are, or should be, to support the present system of things, five ministers of the gospel. The average expenses of these five churches cannot be

less than five thousand dollars a year. Hence, if Christians were united, as they should be, there would be in that borough a redundancy of four thousand dollars a year, and four ministers to be employed in furnishing the gospel and the Scriptures to the destitute, besides that, the money expended in needless buildings might be used to erect houses of God among the heathen. At the same rate of calculation, the Christian world could spare not less than twenty thousand ministers of the sanctuary for the instruction of pagan lands, and more than twenty millions of dollars annually, for the support of the gospel among those perishing for lack of knowledge.

In closing this argument, let it be remarked, that the church is represented in the Scriptures under a variety of similitudes, implying the necessity of perfect union among her members. She is said to be "clear as the sun, fair as the moon, and terrible as an army with banners." But this is not now her character; nor can it be, till she shall have become pure in faith, perfect in obedience, and united in love. Then, like the sun, she will be the light of the world; like the queen of night, the perfection of beauty; and, like a bannered host, terrific to her foes. She is compared to an angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth, to every nation, and kindred, and tongue, and people. But, though she has poised her wing, it is weak by inward dissensions; clipped by secession, and earth-bound by sectarian policy. Let dissensions be healed; secessions come together, and policy

yield to truth and love; and her angel wing will be strong and unfettered; her flight high and rapid, and her mission to mankind triumphantly successful.

Now, as the obscurity in which the ordinance of Christian baptism is involved, is the legitimate cause of divisions and contentions, we argue that this obscurity should be removed by a faithful translation of the terms which define the ordinance, and that authorities should be given to sustain the translation, so that the truth may be known to all, and the candid and conscientious have no room for controversy.

But, besides other opposition, a distinguished Baptist has published a book against giving English to baptize and baptism, and a hue and cry have rung throughout the land against this particular innovation.

We advert briefly to the principal objections, that our candid readers may appreciate their force.

1. It is objected against rendering the term *baptizo*, "that our Lord used this very term, (that is, sounding it nearly as we do,) when He commanded his disciples to preach the gospel to every creature, and to baptize them who should believe; and, hence, that a *peculiar sanctity* is attached to the term, which it would be *sacrilegious to invade by translating it.*"

If this were true, the same objection would lie against the translation of any thing spoken by Christ: for if the use of that term by the Lord Jesus rendered it *holy*, then His use of any other word would render *it* also holy; and therefore no



word or sound uttered by Him could be translated without profanity. On this principle all are guilty of sacrilege who have aided in translating the sayings of Jesus. And as all Scripture was given by the inspiration of Jesus, therefore to render any part into another language than the original would be sacrilege; a conclusion to which the most strenuous objector would be unwilling to come.

But it is not true that the Saviour used the word pronounced *baptizo*; for that is a Greek word, while our Lord spoke in the Syro-Chaldaic, a sort of Hebrew. Hence the word *baptizo* is itself a translation by the apostle from the language used by Christ. And if they translated the original word used by Him into the Greek word *baptizo*, for the instruction of Greek readers, we have a direct apostolic example, authorizing and enforcing our translation of the same word for the instruction and benefit of English readers.

2. The second objection worthy of notice declares, "that the Baptist denomination cannot sustain their sentiments in relation to baptism, without translating the term." If this declaration were true, it would be the imperative duty of Baptists to translate the word, that their sentiments, being founded on truth, might be maintained. But who believes this objection? Not the Baptists, for they have come off victorious in every controversy with opponents of every description. The rapid increase of the denomination within the last twenty years, outstripping every other, and its continued augmentation from

other sects, prove that Baptist sentiments are not likely to be soon exploded, where liberty of conscience and free discussion are enjoyed.

Nor do learned Pædobaptists credit the objection. For their most profound theologians, their most learned philologists, and Greek lexicographers, have distinctly conceded that *immersion* was the apostolic practice; that *baptizo* means *immerse*; and that the church generally, for thirteen hundred years, practised *immersion*. So that Baptists need no human expedient to aid in maintaining their ground. The source from which the objection proceeds, and the extreme anxiety to prevent or discredit the translation of the term, indicate that others, not Baptists, are doubtful and apprehensive. "He that doeth truth cometh to the light;" and faithful translations of the Bible have never retarded, but promoted the progress of truth.

3. But, in the third place, it is said there is no necessity for translating the word *baptizo*, because many understand its import; and that those who do not, have or may have the means of ascertaining it. The first part of this objection is true; many understand the meaning of the term. But the second part is utterly false. The vast majority of those who read the English Bible are entirely ignorant of Greek; of the non-translation of *baptizo*; and of its signification. They have no books to aid them, and often no means to procure them. The common English dictionaries afford no light, some not defining the word at all, and others giving it all those meanings which the different sects attribute to it, on the

principle that an English word means according to its English usage; which usage is to call sprinkling, pouring, and immersing, all or either of them, baptism. Meanwhile, a few of the Greek lexicographers, whose works are in common use, and especially their officious editors, have ventured, without the authority of a single sentence, clause, or word in all Greek literature now extant, to translate *baptizo*, *sprinkle*. Thus common English readers, and even ordinary Greek scholars, have their minds pre-occupied by error, for the want of a true translation of the word in that sacred book whose precious contents are the first lessons of every Christian's child.

But let the word be translated, and then the question will not be as now, "What does the word baptize mean?" but, "Is this a correct translation?" and this is the right question with regard to every translated word in the Scriptures. But how will the community know the translation to be correct? We reply, in the same manner that they ascertain the correctness of any other translation. They will have the version from the hands of the best of scholars; and will be assured of its truth when its most learned opponents shall have failed to disprove it. Moreover, authorities and proofs yet unshaken will be cited in this essay, that the reader may, in view of the evidence, and of his responsibility to the Author of revelation, decide whether to receive or reject the translation.

4. But it is objected, that if we translate *baptizo*, it will render the version *sectarian*; and

that if Baptists make a version that will sustain their views, others will have a version to favour theirs; and, hence, that we shall be left without a *standard*. But let us inquire what is and what is not a *sectarian* version? A faithful and perfectly correct translation cannot properly be deemed sectarian; else any part of the Bible that corresponds with the views of any sect must be sectarian; and if the whole Scriptures, correctly translated, should agree with the views of any denomination, it would prove such denomination to be the *sect* approved of God, and destined to stand forever.

But that version of the Bible which *conceals* the meaning of the gospel, so as to leave it *optional* with professors to practise, in relation to *what is concealed*, as may suit their taste or convenience; or that version which *perverts* the meaning of the original by a *mistranslation*, so as to favour the views of a particular sect, is a sectarian version. Hence, if the translation of *baptism* either conceals or perverts its meaning, so as to favour the sentiments of Baptists, or of any other sect, such a translation is sectarian. But who contends for concealing or perverting the meaning? not we: for we urge such a translation as shall make the meaning of that word and all others perfectly plain to every man.

Now, in reference to the mode of baptism, there are *only two sects*; the one holding that immersion alone is baptism; the other, that any application of water to the person is equally valid. If the views of the latter are correct, namely, either that baptism has different meanings, or that it

does not mean immersion, then, any version which renders baptize by the word immerse, is a sectarian version; and Baptists are amenable to the Christian world for stubbornly promoting the vile spirit of sectarianism. But, on the other hand, if baptize means immerse, and nothing else, then our common English Bible is a sectarian version, to all intents and purposes, as it promotes the views of those who argue that the meaning of baptize is indeterminable. Bishop Onderdonk, of New York, when preaching at Bedford, remarked that it was a "matter of rejoicing that we had a version of the Bible that indicated no particular mode of administering baptism, that each person was left to adopt such practice as suited his feelings or convenience." This is the faith and practice of one sect, and as the common version *conceals the import of baptism, and so favours this sect*, (not to say that this version was made by this sect exclusively, and the word *baptism left untranslated by the special order of their ecclesiastical head, King James*,) it is obviously and essentially a sectarian version. It matters not that Baptists have, in common with others, used King James's version for many years; they would have used any other that might have been furnished, simply for want of a better.

We are not opposed to the common version, *because it was made exclusively by Pædobaptists*; we only oppose the errors and concealments connected with their translation. For, as the common version conceals a portion of divine truth under the cover of a foreign language, there-



by laying the foundation for corrupting an ordinance of Christ, and for division and contention among His saints, we contend for its revision and amendment.

The objection, that if a revised version is published, "other denominations will make a version to favour their views," has little weight; for such a version is already in vogue; we mean that of King James; and we do not believe that any king or priest at this time has power enough, so to restrict an English version of the Bible as to have part of it covered up in Greek terms; or that any Christian Englishman on earth, who understands Greek, will ever hazard his claims to sense and scholarship by rendering *baptizo* by any English word except *immerse* or *dip*, or some term of equivalent meaning; ample reasons for which belief will follow by-and-by. Meanwhile, the charge of sectarianism comes with an ill grace from those whose sectarian views are promoted by a version which covers up in Greek, by the order of a bigoted monarch, the meaning of an ordinance of God.

As to our being "left without a standard," through the multiplicity and variety of translations, we have only to say that there can, in the nature of things, be no perfect standard but the Hebrew and Greek originals; these, being written by inspired men, are infallible, while all translations by men uninspired must be more or less imperfect. The *number of translations* cannot affect the original. To this original, the precious gift of God, we can always appeal to settle perplexing doubts or important questions. The

more nearly, however, our translations approach to the sense of the inspired writings, the more perfectly is the mind of the SPIRIT revealed to those who read them, while our faith that God will crown our translations with power to enlighten the human mind, should be in proportion as they convey the meaning of the inspired originals."

The only point that remains is, to exhibit the proofs that *baptize signifies immerse*; and to these proofs we respectfully ask the reader to give a candid and considerate regard.

To establish the meaning of baptize, we shall refer, 1. To its *definitions in Greek Lexicons*; 2. To the testimony of *learned Pædobaptists*; 3. To the *ancient versions*; 4. To the *connections of the term in the inspired writings*; and, 5. To the *invariable use of the word by classic Greek authors*. On these points we shall be concise, as it is not our purpose to add another to the many able books on baptism.

1. HOW DO GREEK LEXICONS DEFINE BAPTIZO? We quote only a few, but those most approved and most in use.

Greenfield's *Lexicon of the New Testament*—Baptizo, to immerse; immerge.

Grove's *Greek and English Lex.*—Baptizo, to dip; immerse; immerge; plunge; wash.

Polymicrian *Greek Lex. to the New Test.*—Baptizo, to immerse; immerge; submerge; sink; wash; perform ablution; cleanse.

Robinson's *Greek and English Lex. of New Test.*, 1825.—Baptizo, defined as in the Polymicrian.

Schrevelius's *Greek and English Lex.*, printed

by A. J. Valpy, London, 1826.—Baptizo, dip ; wash.

Donnegan's Greek and English Lex., revised and enlarged by R. G. Patton—Baptizo, to immerse repeatedly into a liquid ; to submerge ; to soak thoroughly ; to saturate ; to dip in a vessel and draw.

The above authors are, some of them, decided Pædobaptists, and all of them, it is believed, educated by Pædobaptists ; whether they would not have introduced “sprinkle,” or “pour upon,” if the Greek would have permitted it, let the candid reader judge.

## 2. THE TESTIMONY OF LEARNED PÆDOBAPTISTS.

A large number of the most distinguished Pædobaptist theologians and scholars have frankly acknowledged that *immerse* is the exclusive meaning of *baptizo*. We have selected the following as given by Professors Jewett, Hinton, and others.

BUDDÆUS. “The word baptizo is always to be interpreted of immersion.”

ALSTIDIUS. “Baptizo signifies *only* to immerse.”

ALTINGIUS. “For baptism is *immersion*, when the whole body is immersed ; but the term baptism is *never* used with respect to sprinkling.”

BEZA. “Christ commanded us to be baptized, by which word, it is certain, *immersion* is signified. To be baptized in water signifies *no other* than to be *immersed* in water.”

MARTIN LUTHER. “They ought to be *com-*



*pletely immersed*, for the etymology of the word baptism requires it."

CASAUBON. "This was the rite of baptizing, that persons *were plunged* into water; which the *very word baptizo sufficiently declares.*"

DR. G. CAMPBELL, a Scotch Presbyterian, who has given us a translation of the gospels with critical notes. "The word *baptizo*, both in sacred authors and in classical, signifies *to dip, to plunge, to immerse. It is always construed suitable to this meaning.*"

STOURDZA, a native Greek. "Baptize has but *one signification. It signifies literally and invariably to plunge.*"

AGUSTI. "The word baptism, according to *etymology and usage*, signifies to immerse, submerge, &c., and the *choice of the word* betrays an age in which the *latter custom of sprinkling had not been introduced.*"

BRETSNEIDER. "*An entire immersion belongs to the nature of baptism. This is the meaning of the word.*" This writer, says Professor Jewett, is, confessedly, the most critical lexicographer of the New Testament.

CALVIN. "The word *baptizo* signifies *to immerse.*"

VITRINGA. "The act of baptizing, is the *immersion* of believers in water. This expresses the force of the word. Thus also it was performed by Christ and his apostles."

VENEMA. "The word baptizein, to baptize, is nowhere used in the Scripture for sprinkling."

Prof. FRITSCHÉ, a disciple of Hermann, in his Com. on Matt. iii. 6, says; That baptism was

performed, *not by sprinkling*, but by *immersion*, is evident, not only *from the nature of the word*, but from Rom. vi. 4.

ZANCHIUS. "The proper signification of the word *baptizo* is to *immerse*, to *plunge* under, to *overwhelm* in water."

WITSIUS. "It cannot be denied, that the *native* signification of the word baptizein is to *plunge*, to *dip*."

BOSSUET, Bishop of Meaux. "*Baptizo signifies to plunge, as is granted by all the world.*"

Dr. PORSON, of Cambridge. "The Baptists," said he, "have the advantage of us." "Baptize signifies a *total immersion*."

Prof. STUART acknowledges, in his work on Baptism, page 362, that the Latin as well as the Greek fathers plainly construed baptizo in the sense of immersion.

The most distinguished Pædobaptist ecclesiastical historians and scholars have candidly acknowledged that *immersion was the apostolic mode* of administering the rite of baptism.

Dr. MOSHEIM. "The sacrament of baptism was administered in this (second) century without the public assemblies, in places appointed and prepared for the purpose, and was performed by immersion of the whole body in the baptismal font." (Ecc. Hist., 2d century.)

Dr. NEANDER. "The practice of immersion in the first centuries was beyond all doubt prevalent in the whole church." "This form was, doubtless, best adapted to express that truth which Christ intended to exhibit in this symbol, the merging of the whole man into a new spirit

and life.” (Neander, Ch. Hist., and Letter to Prof. Judd.)

Dr. CHALMERS. “We doubt not that the prevalent style of the administration in the apostles’ days was by an actual submerging of the whole body under water.”

EDINBURGH ENCY. “In the time of the apostles, the form of baptism was very simple. The person to be baptized was dipped in a river or vessel, &c. The Greek church, as well as the schismatics in the East, retained the custom of immersing the whole body; but the Western church adopted, in the *thirteenth century*, the mode of baptism by sprinkling; which has been continued by Protestants, Baptists only excepted.”

Dr. KNAPP, Prof. of Theol. in the university at Halle, says, that “baptizo properly signifies to immerse; and it would have been better to have adhered generally to the ancient practice, as even Calvin and Luther allowed.” (Knapp’s Theology, 2 vol., pp. 510, 517.)

BOSSUET, Bishop of Meaux. “The baptism of John was performed by plunging.” “We read not in the Scripture that baptism was otherwise administered, and we are able to prove, by the acts of councils, and by the ancient rituals, that for *thirteen hundred years* baptism was thus administered throughout the whole church, as far as was possible.”

Dr. B. B. SMITH, Bishop of Kentucky. “I do fully and unhesitatingly believe, that no instance, either of adult or infant baptism, occurred during the first three centuries, except by immersion, save only in the few cases of clinical baptism,

and that to this practice all the incidental notices of Holy Scripture best conform."

CALVIN. "From these words" (John iii. 23) "it may be inferred, that baptism was administered by *John* and CHRIST, by plunging the *whole body* under water. Here we perceive how baptism was administered among the *ancients*, for they immersed the *whole body* in water." (Com. on John iii. 23 : Acts viii. 38.)

The whole Greek church, from the southern provinces of Greece to the northern extremity of the Russian empire, a church which, in point of territory and population, embraces nearly one-half of Christendom, has, from the first introduction of the gospel to the present time, invariably practised immersion. This is confessed by all and denied by none acquainted with its history. Nevertheless, for the satisfaction of any who may be skeptical on this point, we cite the testimony of two or three distinguished Pædobaptists."

DELINQUIS. "The Greeks retain the rite of immersion to this day."

VENEMA. "The Greeks immerse the whole man in water." (Ecc. Hist., tom. vi., p. 660.)

Dr. WALL, the great defender of infant baptism, says, that "*All the Christians in Asia, all in Africa, and about one-third part of Europe, are of the last sort, (i. e. practise immersion ; ) in which third part of Europe are comprehended the Christians of Græcia, Thracia, Servia, Bulgaria, Rascia, Walachia, Moldavia, Russia, and so on : and even the Muscovites, who, if coldness of country will excuse, might plead for a dispensa-*

tion with the most reason of any." (Hist. of Inf. Bap., P. II., c. 9, p. 477.)

This fact alone, we should suppose, would satisfy the most incredulous as to the meaning of baptism. For "the Greeks certainly understand their own native tongue, in which the New Testament was originally written, better than others. Therefore their administering the ordinance by immersion, evidently shows the correct signification of the word *baptizo*." Hence the learned Dr. G. Campbell, of Scotland, speaking of terms which rarely occur in the Greek Testament, remarks, "This is one of those cases, wherein the interpretation given by the earliest Greek fathers deserves particular notice. There are so many advantages, which people have for discovering the import of a term or phrase in their mother tongue, unusual, perhaps, in writing, but correct in conversation, above those who study a dead language, solely by means of books extant in it, that no reasonable person can question, that some deference is in such cases due to their authority." Trans. of Four Gospels.

Here we insert the testimony of several distinguished members of the Society of Friends.

ROBERT BARCLAY says, "*Baptizo* signifies *immergo*; that is, to plunge and dip in; and that was the proper use of water baptism among the Jews, and also by John and the primitive Christians, who used it. Whereas our adversaries, for the most part, only *sprinkle* a little water on the forehead, which doth not at all answer to the word *baptism*; so that if our adversaries will stick to the word, they must alter their method of

sprinkling." Mr. B. was arguing with Pædo-baptists.

WILLIAM PENN says, "I cannot see why the Bishop (of Cork) should assume the power of unchristianizing us, for not practising that which he himself practises so unscripturally, and that according to the sentiments of a considerable part of Christendom; having not one text of Scripture to prove that *sprinkling* in the face was the water baptism in the first times. *Then* it was in the river Jordan—*now* in a basin." (Defence of Gospel Truth, p. 82, 83.)

GEORGE WHITEHEAD says, "*Sprinkling* infants I deny to be baptism, either in a proper or a Scripture sense; for *sprinkling* is *rantism*, and not baptism, coming of *rantizo*, to sprinkle. But *baptizo* is to baptize, to plunge under water, to overwhelm. Wherefore I would not have these men offended at the word *rantism*, it being as much English as the word *baptism*." (Truth Prevalent, chap. ix., p. 116.)

THOMAS LAWSON says, "Such as *rantize*, or sprinkle infants, have no command from Christ, nor example among the apostles, nor the primitive Christians, for so doing. To *sprinkle* young or old, and call it baptism, is very incongruous; yea, as proper as to call a horse a cow; for *baptism* signifies *dipping*. However, *rantism* hath entered into and among the professors of Christianity; and to gain the more acceptance, it is called *baptism*. (Baptismologia, p. 117—119.)

### 3. THE DIFFERENT VERSIONS OF THE BIBLE.

The ancient and modern oriental, and the ancient and modern western versions of the Scrip-



tures, render *baptizo* by words which clearly express immersion. Among these, are the Syriac, Ethiopic, Armenian, ancient and modern, Georgian, Coptic, Arabic, Persian, Turkish, Tartar, Gothic, German, German-Swiss, Lower-Saxon, Belgian, Danish, Swedish, and Welsh.

This fact, so important, and which should forever silence the objector to the translation of baptism, has been *clearly ascertained* and *fully proved* by Prof. Judd, in his able Review of Prof. Stuart. The testimony of Robinson confirms the evidence adduced by that professor. "The Syrians, the Armenians, the Persians, and all Eastern Christians," says Robinson, "have understood the Greek word baptism, to signify *dipping*, and agreeably to THEIR OWN VERSIONS, they *all* and *always* administer baptism by dipping."\*

It might be urged also that the Hebrew word "*taval*," which is rendered in the Greek Septuagint by *baptizo*, is translated in the English Bible, *to dip*, and never by *pour* or *sprinkle*. This proves that *taval* in Hebrew, *baptizo* in Greek, and *dip* in English, are synonymous terms, the translators themselves being judges. Hence, as the translators of the Scriptures of the Old Testament, have translated from the Greek Septuagint the term *baptizo* invariably by *dip*, or words which import an immersion, the translation of *baptize* in the New Testament, cannot render it *sectarian*, nor subject, in truth, those engaged in this work to the oft-repeated charge of

\* See his History of Baptism, p. 18.

“altering the Bible.” It is obviously but completing the work of translating the Scriptures into our language, commenced by Wickliffe, Tyndal, and others.

#### 4. SCRIPTURE USAGE.

We are aware that some of our Pædobaptist friends, to escape the conclusion which inevitably follows from these facts, have fled to the miserable subterfuge, that our Lord used the word *baptize* in a *peculiar sense*. That while, in all classic usage, it means definitely and exclusively *to immerse*, the Saviour employed it with a *different meaning*, when he commissioned his apostles to disciple and *baptize* the nations.

A moment's reflection must satisfy every impartial mind, that such a supposition is fallacious. Every philologist knows, that “*baptizo*” had an existence, hundreds of years before that ordinance was imposed ; that it was in common use, and well understood by every person conversant with the Greek language. It is no assumption to say, that our Lord used this word, not only as *generally understood*, but according to its most *legitimate* signification. If this were not the fact, as he has given us no other explanation of the term, we should be forced to the conclusion, that the great Head of the church, in the institution of a sacred rite, obligatory upon all his disciples, had used terms *indefinite* and ambiguous ! Hence, when our Lord said, “ Go teach all nations, *baptizing* them,” &c., he not only imposed a most sacred duty, but the terms used, plainly indicate the *action which constitutes* that duty. And that *action* is *immersion*. “ Neither

is there any thing in the sacred record to suggest the idea of the slightest departure from that sense.” (We quote the language of another.) “The commission is in the style of plain, narrative discourse, and there is no more reason for supposing the word ‘*baptize*’ to be used out of its ordinary sense, than for conjecturing that the word translated ‘*teach*’ is turned aside from its customary meaning.” “If our Saviour, then, employed words in their usual sense, he did say, ‘Go, make disciples of all nations, *immersing* them in the name of the Father, &c.’” “What right, then, has any man to call any thing besides immersion baptism? What right has he to presume that *any application* of water will be acceptable to the divine Author of this ordinance?” “Where does he find liberty to suppose *immersion* is not *the thing* enjoined in the commission, but only *one of the various modes* of doing the thing?” “If words have *any* meaning, and if our Saviour employed the words of the commission in their *ordinary* and *proper* sense, then, on their own principles, our Pædobaptist brethren must acknowledge that *nothing* but immersion is Christian baptism.”

“Here we might stop, and require those who dissent from the above conclusions, to show that there is something in some passage of Scripture, something in the practice of Christ, or of the apostles, which evidently *compels us to depart* from the ordinary signification of the word under consideration.” “Having clearly ascertained the meaning of that word, and having every reason to believe Christ used it in its appropriate sense, we

are not at liberty, in any case, to depart from that sense, unless it is evidently *impossible* that in that case it should have its usual signification.” “It is not enough that there are apparent *improbabilities* opposed to the ordinary use of the term in question; the ordinary force of it must be plainly *impossible*, or we must retain its usual sense.” “But no such impossibility exists.” “On the contrary, the circumstances under which the word is employed in the Scriptures, the figurative application of the term, and the practice of the entire church for several centuries after the Christian era, afford confirmation strong, that immersion is the correct translation of baptism, that immersion is the baptism prescribed by the great Head of the church.”

But what makes it still more conclusive, that *immersion*, and *immersion only*, is the correct translation of *baptism*; there is no other term except *immersion* and its *synonyms* by which baptize can be *invariably* translated, without rendering the language of inspiration *contradictory*, *impossible*, and *absurd*.

This fact can be easily demonstrated by selecting those passages containing the word *baptize*, and substituting in its place the supposed significations of the term, as *immerse*, *pour*, *sprinkle*, *wash*, *purify*, &c.

Take the following passages for examples:—

Mark i. 9. “And was *immersed* or *dipped* by John into (eis) the Jordan.” This makes sense. But translate the passage by any of the words proposed by Pædobaptists; “and was *poured*,

*sprinkled, washed, or purified* by John into the Jordan ;” and the passage becomes absurd.

Again, Rom. vi. 4. “We are buried with him by immersion,” &c. The meaning is plain ; but read it, “we are buried with him by *sprinkling, pouring, washing, or purifying* ;” and the meaning becomes either absurd or impossible.

Finally, 1 Peter iii. 21. “The like figure whereunto, even *immersion*, doth also now save us, not the putting away the filth of the flesh,” &c. Here again the meaning seems plain and consistent. But the Rev. Mr. Burtis says, the most important meaning of *baptism* is *purification* ; and the Rev. President Beecher says, the New Testament meaning of *baptism* is *purification*. Now try that word in the above passage ; “The like figure whereunto, even *purification*, doth also now save us, not the putting away the filth of the flesh,” &c., and we have the *contradiction* that “purification is not the putting away the filth of the flesh.”

Now, when it shall be shown that any such *impossibilities, absurdities, and contradictions* arise from translating *baptize* by *immerse*, we will acknowledge our error in thus rendering the word ; but till that shall be shown, we will contend for the *plain, consistent* meaning of the word of God.

5. It only remains to show the usage of *baptizo* among the classic Greek authors of different ages. As upon this point almost entirely turns the question at issue, all Greek writers of antiquity have been carefully examined by the most learned philologists, embracing both Baptists and

Pædobaptists, and the result proves to a demonstration that the term was used with the single, definite signification, *to immerse*. While Baptists have been able to show that this was the sense in which it was used by Plutarch, Strabo, Aristotle, Pindar, Hippocrates, Lucian, Epictetus, Polybius, Dionysius, Heliodorus, Josephus, Plato, Chrysostom, Justin Martyr, and others," Pædobaptists, though deeply interested to find an example to sustain their views, have never produced one solitary passage, "from any author of any age." The following twenty-eight examples are from Greek writers, some of whom wrote before the apostles, some in the same age, and some afterwards. Many more of exactly the same character might be quoted; but these are sufficient to convince any one of the meaning of baptizo, who does not require a miracle. Let not the common English reader say that these authorities are beyond his sphere; his common sense will show him the dependence of one word upon another, for there is no question of learned criticism about the meaning of this ordinance of Christ.

1. PINDAR, Pyth. 2, 139. "I am (*abaptistos*) unbaptized, as the cork swims above, when a net is cast into the sea.

2. HIPPOCRATES, p. 532. "Shall I not laugh at the man (*baptizonta*) baptizing his ship by overloading it, and then complaining of the sea for engulfing it?

3. DIODORUS SICULUS, 11, 18. "The admiral's ship (*baptistheises*) being baptized, the armament was thrown into great confusion."

4. ARISTOTLE, De Mirabil. Ausc. "There are



certain places beyond the pillars of Hercules, which at ebb tide (*mē baptizesthai*) are not *baptized*."

5. HERACLIDES PONTICUS, Allegor. p. 495. "When a piece of iron is taken red-hot from the fire, and (*baptizetai*) *baptized* into water, the heat ceases."

6. LUCIAN makes Timon, the man-hater, say: "If I should see any one floating towards me upon the rapid torrent, and he should, with outstretched hands, beseech me to assist him, I would thrust him from me, (*baptizonta*,) *baptizing* him till he would rise no more."

7. JOSEPHUS, Ant. IX. 10, 2, says of Jonah, that the mariners were unwilling to throw him overboard, till the ship was on the point (*baptizesthae*) *of being baptized*.

8. JOSEPHUS, in his own life, speaks of the ship in which he took passage to Rome, (*baptisthentos*,) *being baptized* in the midst of the Adriatic sea.

9. JOSEPHUS, Wars, III. 9, 3, says that the inhabitants of Joppa were tossed about by the roughness of the sea, till at last the wave high raised (*ebaptisen*) *baptized* them.

10. JOSEPHUS, Wars, I. 22, 2, says of Aristobulus, son of Herod, who was drowned by Herod's orders, that he was sent by night to Jericho, and then perished, (*baptizomenos*,) *being baptized* in a pool. In Antiq. XV. 3, 3, he says they kept pushing him down and (*baptizontes*) *baptizing* him till he was suffocated.

11. JOSEPHUS, Wars, II. 18, 4. "Simon, after killing his family to prevent their falling into the hands of the Romans, (*ebaptise*,) *baptized* the whole sword into his own throat."

12. JOSEPHUS, Wars, III. 7, 5. "I should esteem that pilot an arrant coward, who, out of fear of a storm, (*ebaptisen*,) *baptized* his vessel of his own accord."

13. JOSEPHUS, Wars, III. 10, 9. In an engagement between the Jews and the Romans on the lake Gennesareth, the Jews, "When they ventured near the Romans, (*ebaptizonto*,) *were baptized* together with their ships." Again, just below, "If any (*tōn baptisthentōn*) of those baptized raised their heads out the water, they were either killed by the darts, or caught by the vessels."

14. STRABO, Book 6, speaking of a lake near Agrigentum, says, "Things that elsewhere will not float, are not (*baptizesthai*) *baptized* in the waters of this lake, but swim like wood."

15. STRABO, Book 12, says of a certain river in Cappadocia, "If one shoots an arrow into it, the force of the water resists it so much that it scarcely (*baptizesthai*) *is baptized*."

16. STRABO, Book 16, says of lake Sirbon, that the water does not admit of diving, nor can any one who enters it (*baptizesthai*) *be baptized*, or *baptize himself*, but is borne up.

17. PORPHYRY, De Styge, p. 282, says that when the accused enters the river Styx, "If innocent, he passes safely, having the water up to his knees; but if guilty, he is (*baptizetai*) *baptized*, up to his head."

18. THEMISTIUS, Orat. 4, p. 133. "The pilot cannot tell but he may save one that had better (*baptisai*) *be baptized* in the sea."

19. STRABO, Book 12, 5, says of a certain marsh,—"The water readily coagulates about

every thing (*to baptisthenti eis auto*) *baptized into it.*"

20. POLYBIUS, Book 1, 51, speaking of a naval engagement in which the Carthaginians were defeated by the Romans, says of the Carthaginian vessels, that (*ebaptizōn*) *they baptized* many of them.

21. POLYB., Book 8, 8, describing the siege of Syracuse, says, "The greater part of their vessels (*baptizomena*) *being baptized*, they were filled with consternation."

22. LUCIAN, Book 2, in a fabulous story about a sea of milk, and an island of cheese, tells of men with cork feet running upon the water. "We were astonished," says he, "to see that they were (*ou baptizomenous*) *not baptized*, but ran over the waves without fear."

23. HELIODORUS, Book 5, p. 248. "Therefore, when the vessel and crew were already (*baptizomenōn*) *being baptized*, and just going to the bottom."

Similar passages referring to the *baptizing* of ships in storms and battles, it would be tedious to quote. One more must suffice.

24. ÆSOP, [Ed. Basil, 1521,] Fable of the Enemies. "A storm coming on, and the boat being about to sink, the one sitting at the stern asked the pilot which end of the boat (*katabaptizesthai*) *would be baptized* first."

25. ÆSOP, Fable of the Ape and the Dolphin, says that the dolphin, while generously carrying the shipwrecked ape ashore, became provoked at the ape for telling him a falsehood, and (*baptizōn*) *baptizing* him, killed him.

26. ANACREON, Ode, Love in the Heart : "Finding Cupid among the flowers, I caught him and (*ebaptisai*) *baptized* him into wine, and drank him up."

27. The Greek scholiast on Aratus, v. 951. "The crow often (*ebaptisen*) *baptizes* herself from the head to the top of the shoulders in the river."

28. Septuagint, 2 Kings v. 14. "Naaman went down and (*ebaptisato*) *baptized* himself seven times in Jordan." The common English Bible says, "dipped himself."

Now, honest and candid reader, will *sprinkle*, *pour*, *wash*, or *purify* make sense in any single one of the above passages, where *baptize* is used? On the other hand, will not *immerse* or *dip* make perfect sense in every one of them? Did not these Greek writers know how and where to use the word? And if so, do not you and all of us, who have read the above quotations, know its meaning just as well as they did?

In order to treat those who differ from us with the utmost candour and honesty, it behoves us to place before the reader the weightiest objections that they have ever urged, so far as we know, against the preceding authorities.

1. Septuagint, Judith xii. 7. "Judith remained in the camp three days; and at night went out into the valley of Bethulia, and (*ebaptiseto*) *baptized herself* at the fountain in the camp."

Here the objector observes that she could not have *immersed* herself at the fountain in the camp; to which we reply, why not, if there was a tent or house for bathing there? and such establishments,

we know, were almost universal throughout the east.

2. Mark vii. 3, 4. For the Pharisees and all the Jews, except they (*nipsontai*) *wash* their hands carefully, eat not, holding the traditions of the elders. And when they *come from the market*, except they (*baptisōntai*) *baptize themselves*, they eat not.

All parties agree that *nipsōntai* means *wash*; the objector says, without a shadow of authority, that *baptisōntai* means *wash also*. Let us try the sense of the passage by thus reading it: "The Pharisees and all the Jews, except they *wash their hands carefully, eat not*; and *when they come from the market, except they wash themselves, they eat not*." Thus read, it sounds like tautology; *on all occasions they wash their hands before eating; and on returning from market, they wash themselves before they eat*. What force is added to the second clause by this language? But paraphrase it thus; *on all occasions* before eating they *WASH* their hands; and on returning from the *market*, (where they were liable to contact with unclean persons,) they *DIP* or *IMMERSE* themselves. This reading forcibly and clearly distinguishes the second clause from the first; and it cannot be argued that the Pharisees, so punctilious about their traditional observances, would have deemed a self-immersion too troublesome.

3. Mark vii. 4. "The *baptisms* of cups, and pots, and brazen vessels, and *tables*." Here the objectors suggest the difficulty of immersing these several articles, but, above all, *tables*. But the word rendered *tables* is by our opponents themselves in their own lexicons translated "*couches*," that is,

mattresses, or whatever a man spreads under him to lie upon; having no allusion whatever to frames, legs, and such like appendages of modern tables. So that the *immersion* of cups, pots, and mattresses was not impossible.

4. It is objected, with some plausibility, that *baptize* means rather to *cleanse* or *purify*, than to *immerse*. But this hypothesis is poorly supported by the Greek of Josephus, who says that, “Simon *baptized* the sword into his own throat;” or by that of Aquila, Job ix. 31, “Thou shalt *baptize me in the mire.*” We affirm in closing, that no scrap of authority from any Greek writer, ancient or modern, has ever been produced, at least made public, by which *baptizo* can be shown to mean *sprinkle* or *pour upon*; while scores of passages are found among the most approved Greek authors, in which the connexion shows that the word means *immerse*, and *nothing else*; and in every passage ever found, *immerse* makes sense, while in very many, *pour* or *sprinkle* is perfectly absurd.

The facts have now been stated; the argument is closed. There *may* be flaws and errors, but there has been no sophistry. The writer is profoundly penetrated with the conviction that his premises are sound, his conclusions just; and should any man examine with patience and candour, and then reject the *proofs* herein adduced that baptize means immerse and nothing else, and perceive no *reason* for rendering the Divine word in the most unambiguous language; then the writer would utterly despair of convincing that man of any thing, at least by written testimony.



But, readers, some of you, to this time uninformed, will doubtless acknowledge the truth of the foregoing facts, and the justice of the conclusions. Need you be reminded, then, that *knowledge* imposes *obligation*? that he who *knoweth and doeth not* his master's will, shall be beaten with many stripes? Convinced as you are of the meaning of your Saviour's language, will you risk the impious temerity of that common question, "*will not a single drop of water do as well as a river?*" Do you desire the union of the disciples of Jesus in truth and love? And will you insist on accommodating any part of his positive commands to convenience and taste? If the *supreme Lawgiver* has most explicitly defined an ordinance, what power shall interfere to limit or to modify it? Shall the pope, the conclave, or the king,—shall the softer names of convenience, decency, and reputable use, possess the charm to amend, restrict, or abrogate the plain prescriptions of the Holy Spirit? On this hypothesis, what union can there be in the church on earth except that which is enforced by the rack, the gibbet and the flames? In the fear of the Lord, we conjure you, brethren, to ascertain the truth if you can; to weigh, with serious care, the consequences that must flow from neglect or disobedience. Suppose you prove that these are *little* truths; who said that the unfaithful in *little* will be unfaithful also in *much*? Grant that the greatest names on earth are opposed to the principles of this essay; it is still proper to inquire what relation the name of God sustains to it; and having ascertained His will, let Him be true and every man a liar.



# PROSPECTUS.

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(NOW IN PRESS,

THE

# HOLY BIBLE;

BEING

THE ENGLISH VERSION

OF THE

OLD AND NEW TESTAMENTS,

MADE BY ORDER OF KING JAMES I.

CAREFULLY REVISED AND AMENDED;

*The Meaning of the Sacred Originals being given, in accordance with  
the best Translations and the most approved Hebrew and Greek  
Lexicographers :*

BY

SEVERAL BIBLICAL SCHOLARS.

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“The unfolding of thy words giveth light.—*Ps. cxix. 130.*”

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THE design of this publication is to present to the reader a faithful expression of the mind of the SPIRIT, in our own language. As the great mass of readers must become acquainted with the words

of inspiration through the medium of translations, it becomes an important object that such translations should be correct; and that when they are obscure, either from the practice of transferring words which belong to the original languages, or from mistakes in rendering words, the obscurity should be removed. So, if the terms used in a translation have become obsolete, and are no longer employed in writing or conversation, no good reason can be assigned for not substituting others in their place which are generally used and understood. In the present work nothing beyond a careful revision of the version of King James has been attempted; followed by such corrections as the interests of truth and the use of words in Hebrew and Greek seemed to require.

Many versions of the Scriptures have been rendered of less worth by the absurd practice of transferring words, when, at the same time, other words, perfectly proper for expressing their meaning, could have been found in the appropriate languages of those versions. It is for this fault that the English Catholic version has been severely, and not undeservedly censured. On this point it is believed, that if common consent and *common usage* have completely *naturalized* words borrowed or transferred from the original, so that the English reader would attach to them the same

ideas which existed in the minds of the inspired writers, then, and then *only*, no good reason can be offered for a change. But when these borrowed words are variously interpreted by different sects, it becomes an obvious duty to return to first principles. Let the words be faithfully translated. Let the authorities for the translation be pointed out, if necessary, that the reader may, in view of proper testimony and his responsibility to the great Author of revelation, decide whether he will receive or reject his word. To leave a single thought which God has revealed to man, shrouded in the darkness of ancient languages, or obscured through the changes which time produces in our own, can only become those who wish to take away the key of knowledge from mankind. The religion of the Saviour requires no pious frauds. It "doth not hate the light." An apology for presenting *the word, the whole word, and nothing but the word*, to those who use the English, or any other language, will hardly be demanded, unless by such men as believe that "ignorance is the mother of devotion."

Whatever may become of the conflicting creeds of sects, the truth of God must stand forever. Let the truth utter its voice in the language of every nation under the whole heaven. Let men possess the poor and contrite spirit, that trem-

bleth at the word of JEHOVAH, and then, though the distinctive tenets of sects may fade away, the Sun of Righteousness will arise on all the world, with healing in his beams.

In accordance with the advice of many distinguished brethren, the services of a number of professors, some of whom rank among the first in our country for their knowledge of the original languages and Biblical interpretation and criticism, have been secured, to prepare this work for the press. No time, labour, or expense has been spared to perfect the work and render it every thing which it should be, either in the editorial department or mechanical execution.

Owing to these facts its publication has been delayed to the present time; and this is the *apology* of the proprietor to the subscribers, who have waited so long for its appearance.

Though no pretensions are made to absolute perfection in this work, as no change has been made in the common version but such as *are sustained by a majority of the most approved lexicographers*, and have received the *concurrent approval* of a number of the best scholars in America, it is confidently believed that it will stand the test of enlightened criticism, and receive the patronage of an intelligent and liberal community.



If, indeed, the work does not prove to be in every respect what this Prospectus indicates, no subscriber shall be held responsible for his subscription.

As a very large number of copies have already been subscribed for, and by ministers and brethren of almost all denominations of Christians, we shall attempt to do but little more the coming year, than to supply the subscribers. This will be done by the agency of colporteurs, soon after its publication. Hence, those who are desirous of obtaining a copy, will do well to subscribe for it *immediately*; and by so doing, they will also greatly oblige those engaged in its publication, they having incurred an expense that requires *the co-operation of all persons who are favourable to the work.*

The first edition will be issued by the *first day of April*, 1842, from the publishing office of J. B. Lippincott, Philadelphia.

Ministers of the gospel of every denomination, favourable to this work, are respectfully solicited to receive and forward to the subscriber the names of all persons in their respective congregations who may be desirous of obtaining it.

It is proper to say that this is a mere *personal* enterprise, *entirely unconnected with any society or sect.*

All communications in relation to this work should be directed to the Proprietor, to the care of J. B. Lippincott, Philadelphia.

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### CONDITIONS.

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# SPECIMENS

## OF THE EMENDATIONS MADE IN THE COMMON VERSION OF THE BIBLE.

### COMMON VERSION.

*Gen. i. 2.* And the earth was without form and void.

*Gen. i. 14.* And let them be for signs, and for seasons, and for days, and years.

*Gen. ii. 18.* I will make him a help meet for him.

*Gen. iv. 15.* And the LORD set a mark upon Cain, lest any finding him should kill him.

*Gen. vi. 9.* These are the generations of Noah: Noah was a just man and perfect in his generations.

*Gen. x. 32.* And these were divided into nations in the earth after the flood.

*Gen. xxiv. 1.* And Abraham was old and well stricken in age.

*Gen. xxxvii. 3.* And he made him a coat of many colours.

*Deut. xxiii. 1.* . . . shall not enter into the congregation of the LORD.

*Deut. xxxiii. 17.* His horns are like the horns of unicorns.

*Deut. xxxiii. 25.* As thy days, so shall thy strength be.

*Judg. v. 2.* Praise ye the LORD, for the avenging of Israel when the people willingly offered themselves.

### REVISED VERSION.

*Gen. i. 2.* And the earth was desolate and empty.

*Gen. i. 14.* And let them be for signs of seasons, and of days, and of years.

*Gen. ii. 18.* I will make him a helper suited to him.

*Gen. iv. 15.* And JEHOVAH appointed a sign for Cain, that no one on finding him should kill him.

*Gen. vi. 9.* This is the history of Noah: Noah was a just man and upright in his time.

*Gen. x. 32.* From these the nations spread themselves in the earth after the flood.

*Gen. xxiv. 1.* And Abraham was old and advanced in years.

*Gen. xxxvii. 3.* And he made him a long robe.

*Deut. xxxiii. 1.* He that is an eunuch by bruising or mutilating, shall not enter into the congregation of JEHOVAH.

*Deut. xxxiii. 17.* His horns are like the horns of a buffalo.

*Deut. xxxiii. 25.* As thy days, so shall thy rest be.

*Judg. v. 2.* Praise ye JEHOVAH, that the leaders led in Israel, that the people willingly offered themselves.

## COMMON VERSION.

*Job i. 1.* And that man was perfect and upright, and one that feared God and eschewed evil.

*Ps. xvi. 10.* For thou wilt not leave my soul in hell.

*Ps. xxi. 3.* For thou preventest him.

*Ps. lxxiii. 4.* For there are no bands in their death.

*Ps. lxxiv. 14.* Thou brakest the heads of leviathan in pieces.

*Ps. cxvi. 3.* The sorrows of death compassed me, and the pains of hell gat hold upon me.

*Ps. cxix. 130.* The entrance of thy word giveth light.

*Isa. xxx. 1.* And that cover with a covering, but not of my Spirit.

*Isa. xli. 9.* And called thee from the chief men thereof.

*Isa. li. 9.* Art thou not it that hath cut Rahab and wounded the dragon?

*Isa. liv. 8.* In a little wrath I hid my face from thee.

*Hab. iii. 4, 5.* And his brightness was as the light; he had horns coming out of his hand, and there was the hiding of his power.

Before him went the pestilence, and burning coals went forth at his feet.

*Zech. x. 4.* Out of him came forth the corner, out of him the nail, out of him the battle-bow, out of him every oppressor together.

*Zech. xiv. 8.* And it shall be in that day, that living waters shall go out from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea.

## REVISED VERSION.

*Job i. 1.* And that man was sincere and upright, and one that feared God and avoided evil.

*Ps. xvi. 10.* For thou wilt not leave me in the grave.

*Ps. xxi. 3.* For thou didst anticipate him.

*Ps. lxxiii. 4.* For there are no pains even to death.

*Ps. lxxiv. 14.* Thou didst break the heads of the crocodile in pieces.

*Ps. cxvi. 3.* The pangs of death encompassed me, and the pains of the grave seized upon me.

*Ps. cxix. 130.* The unfolding of thy word giveth light.

*Isa. xxx. 1.* And that make a covenant, but not by my Spirit.

*Isa. xli. 9.* And called thee from the extremities thereof.

*Isa. li. 9.* Art thou not it that smote Egypt and wounded the crocodile?

*Isa. liv. 8.* In overflowing wrath I hid my face from thee.

*Hab. iii. 4, 5.* And his brightness was like the light; he had rays coming out of his hand, and there was the hiding-place of his power.

Before him went the pestilence, and the burning plague went forth at his feet.

*Zech. x. 4.* From him came forth the chief, from him the prince, from him the battle-bow, from him every oppressor together.

*Zech. xiv. 8.* And it shall be in that day, that living waters shall go forth from Jerusalem, half of them towards the eastern sea, and half of them towards the western sea.

## MATTHEW III.

## COMMON VERSION.

1 IN those days came John the Baptist, preaching in the wilderness of Judea,

2 And saying, Repent ye : for the kingdom of heaven is 'at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins ; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan.

6 And were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come ?

8 Bring forth therefore fruits meet for repentance :

9 And think not to say within yourselves, We have Abraham unto *our* father : for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees : therefore every tree which bringeth not forth good fruit is hewn, and cast into the fire.

11 I indeed baptize you with water unto repentance : but he that cometh after me is mightier than I, whose shoes I am not worthy to bear : he shall baptize you with the Holy Ghost, and with fire :

12 Whose fan *is* in his hand, and he will thoroughly purge

## REVISED VERSION.

1 IN those days came John the Baptist, proclaiming in the wilderness of Judea,

2 And saying, Repent ; for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Isaiah, saying, The voice of one crying in the wilderness, Prepare the way of the Lord ! make straight his paths !

4 And this John had his clothing of camel's hair, and a leathern girdle about his loins ; and his food was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judea, and all the region around the Jordan,

6 And were immersed by him in the Jordan, confessing their sins.

7 ¶ But seeing many of the Pharisees and Sadducees come to be immersed by him, he said to them, Generation of vipers ! who hath warned you to flee from the coming wrath ?

8 Bring forth therefore the proper fruit of repentance :

9 And think not to say within yourselves, We have Abraham for our father : for I say to you, that God is able from these stones to raise up children to Abraham.

10 And even now the axe lieth at the root of the trees : therefore every tree which beareth not good fruit is cut down, and cast into the fire.

11 I indeed immerse you in water to repentance : but he that cometh after me is mightier than I, whose shoes I am not worthy to bear : he will immerse you in the Holy Spirit, and fire :

12 Whose fan *is* in his hand, and he will thoroughly cleanse

## COMMON VERSION.

his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

## REVISED VERSION.

his threshing-floor, and will gather his wheat into the garner, but will burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus from Galilee to the Jordan to John, to be immersed by him.

14 But John forbade him, saying, I have need to be immersed by thee, and comest thou to me?

15 And Jesus answering said to him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, being immersed, went up immediately from the water: and lo, the heavens were opened to him, and he saw the Spirit of God descending like a dove, and coming upon him:

17 And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

## ROMANS VI.

1 WHAT shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid: how shall we, that are dead to sin, live any longer therein?

3 Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his resurrection*:

6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

1 WHAT shall we say then? Shall we continue in sin, that grace may abound?

2 By no means! how shall we, who are dead to sin, any longer live in it?

3 Or are ye ignorant that we who were immersed into Jesus Christ, were immersed into his death?

4 Therefore we were buried with him by our immersion into his death: that as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life.

5 For if we have become united with him in the likeness of his death, we shall be also in that of his resurrection:

6 Knowing this, that our old man was crucified with him, that the body of sin might be destroyed, that we should no longer serve sin.



COMMON VERSION.

7 For he that is dead is freed from sin.

8 Now, if we be dead with Christ, we believe that we shall also live with him :

9 Knowing that Christ, being raised from the dead, dieth no more ; death hath no more dominion over him.

10 For in that he died, he died unto sin once : but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members *as* instruments of unrighteousness unto sin : but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God :

14 For sin shall not have dominion over you : for ye are not under the law, but under grace.

15 What then ? shall we sin, because we are not under the law, but under grace ? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness ?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men, because of the infirmity of your flesh : for as ye have yielded your members servants to

REVISED VERSION.

7 For he who is dead is freed from sin.

8 But if we are dead with Christ, we believe that we shall also live with him :

9 Knowing that Christ, being raised from the dead, dieth no more ; death no longer hath dominion over him.

10 For in that he died, he died once for all to sin : but in that he liveth, he liveth unto God.

11 So also do ye reckon yourselves to be dead indeed to sin, but alive to God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in its desires.

13 Nor yield your members to sin, as instruments of unrighteousness : but yield yourselves to God, as alive from the dead, and your members to God, as instruments of righteousness :

14 For sin shall not have dominion over you ; for ye are not under law, but under grace.

15 What then ? shall we sin, because we are not under law, but under grace ? By no means.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey ; whether of sin to death, or of obedience to righteousness ?

17 But God be thanked, that *though* ye were the servants of sin, yet ye obeyed from the heart that form of doctrine which was delivered to you ;

18 And being made free from sin, ye became servants of righteousness.

19 (I speak after the manner of men, on account of the infirmity of your flesh.) For as ye have yielded your members

COMMON VERSION.

uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

REVISED VERSION.

servants to uncleanness and iniquity, to practise iniquity; so now yield your members servants to righteousness, to practise holiness.

20 For when ye were servants of sin, ye were free as to righteousness.

21 What fruit then had ye at that time in the things of which ye are now ashamed? for the end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit to holiness, and the end everlasting life.

23 For the wages of sin are death: but the gift of God is eternal life, through Jesus Christ our Lord.

PHILIPPIANS II.

1 IF *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be like minded, having the same love, *being* of one accord, of one mind:

3 *Let nothing be done* through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

1 IF there is therefore any consolation in Christ, if any solace from love, if any fellowship of the Spirit, if any tender love and compassion,

2 Fulfil my joy, that ye be like-minded, having the same love, being of one soul, of one mind.

3 Do nothing through strife or vain-glory; but in lowliness of mind let each esteem others better than himself.

4 Regarding not each his own good, but each also that of others.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, though in the form of God, thought not his *visible* equality with God a thing to be coveted,

7 But divested himself of *it*, taking the form of a servant, and assuming the likeness of men:

8 And appearing in condition as a man, he humbled himself, and became obedient to death, even the death of the cross.

COMMON VERSION.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name :

10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth ;

11 And *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

13 For it is God which worketh in you both to will and to do of *his* good pleasure.

14 Do all things without murmurings and disputings.

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world ;

16 Holding forth the word of life ; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man like-minded, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of

REVISED VERSION.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name :

10 That at the name of Jesus every knee may bow, of those who are in heaven, and on earth, and beneath the earth,

11 And every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

13 For it is God who, of his own good pleasure, worketh in you both to will and to do.

14 Do all things without murmurings and disputings :

15 That ye may be blameless and guileless, children of God, without rebuke, in the midst of a crooked and perverse race, among whom ye shine as lights in the world ;

16 Holding forth the word of life ; that I may rejoice in the day of Christ, that I have not run in vain, nor laboured in vain.

17 Nay, though I be offered upon the sacrifice and service of your faith, I rejoice, and rejoice with you all.

18 And in like manner do ye also rejoice, and rejoice with me.

19 But I hope in the Lord Jesus soon to send to you Timothy, that I also may be cheered by knowing your state.

20 For I have no man like-minded, who will so sincerely care for your affairs.

21 For all seek their own affairs, not those of Jesus Christ.

22 But ye know the proof, of

COMMON VERSION.

him, that as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow-soldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and hold such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

REVISED VERSION.

him, that as a son with a father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall have seen the state of my affairs.

24 But I trust in the Lord that I also myself shall come shortly.

25 But I thought it necessary to send to you Epaphroditus, my brother, and fellow-labourer, and fellow-soldier, and your messenger to minister to my wants.

26 For he longed after you all, and was much distressed, because ye had heard that he was sick.

27 For indeed he was sick near to death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more readily, that, seeing him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and hold such in honour;

30 Because for the work of Christ he was near to death, not regarding his life, to supply what was *yet* wanting in your service toward me.

I. TIMOTHY III.

1 **THIS** is a true saying, If a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre; but patient; not a brawler, not covetous;

4 One that ruleth well his own

1 **THIS** is a true saying, If a man desire the oversight of a *church*, he desireth an excellent work.

2 An overseer then must be blameless, the husband of one wife, watchful, sober, orderly, hospitable, instructive;

3 No tippler, no striker, no lover of base gain; but gentle, peaceful, generous,

4 One that ruleth well his own

COMMON VERSION.

house, having his children in subjection with all gravity ;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God ?)

6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover, he must have a good report of them which are without ; lest he fall into reproach and the snare of the devil.

8 Likewise *must* the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre ;

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved ; then let them use the office of a deacon, being *found* blameless.

11 Even so *must* their wives be grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly ;

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

16 And without controversy, great is the mystery of godliness : God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

REVISED VERSION.

house, having his children in subjection with all gravity ;

5 (For if a man know not how to rule his own house, how will he take care of the church of God ?)

6 Not newly converted, lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover, he must have a good report from those without ; lest he fall into reproach and the snare of the devil.

8 So also must the deacons be grave, not double-tongued, not given to much wine, not lovers of base gain ;

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved ; then let them serve as deacons, being found blameless.

11 So also must their wives be grave, not slanderers, watchful, faithful in all things.

12 Let the deacons be husbands of one wife, ruling well their children and their own houses.

13 For those who have served well as deacons, obtain for themselves an honourable station, and great boldness in the faith which is in Christ Jesus.

14 These things I write to thee, hoping to come to thee shortly :

15 But if I delay, that thou mayest know how thou oughtest to conduct in the house of God, which is the church of the living God, the pillar and support of the truth.

16 And confessedly great is the mystery of godliness : God was manifested in the flesh, justified in the Spirit, seen by angels, preached among the Gentiles, believed on in the world, received up into glory.



## HEBREWS XI.

## COMMON VERSION.

1 NOW faith is the substance of things hoped for, the evidence of things not seen :

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts : and by it he being dead yet speaketh.

5 By faith Enoch was translated, that he should not see death ; and was not found, because God had translated him : for before his translation he had this testimony, that he pleased God.

6 But without faith *it is* impossible to please *him* : for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house ; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed ; and he went out not knowing whither he went.

## REVISED VERSION.

1 NOW faith is confidence in things hoped for, the full conviction of things not seen :

2 For by this the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen have not sprung from things which appear.

4 By faith Abel offered to God a more excellent sacrifice than Cain, by which he received testimony that he was righteous, God testifying to him on account of his gifts : and by it he being dead yet speaketh.

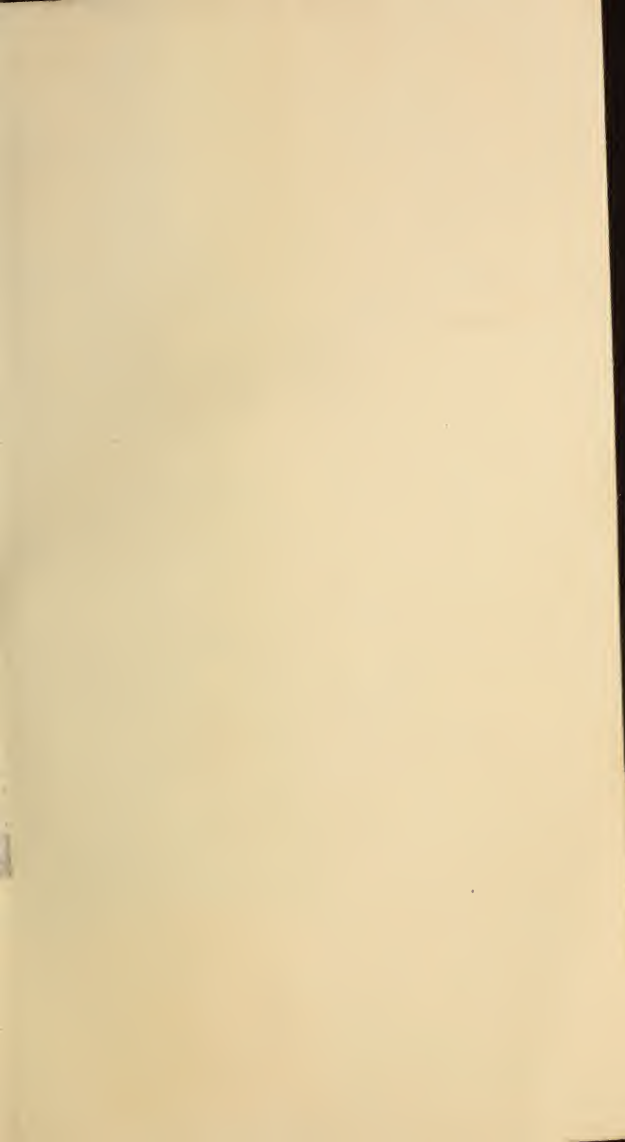
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6 But without faith it is impossible to please him : for he who cometh to God must believe that he is, and that he is a rewarder of those who diligently seek him

7 By faith Noah, being warned of God concerning things not seen as yet, moved with reverence, prepared an ark for the saving of his house ; by which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham, when called to go out into the place which he was to receive for an inheritance, obeyed ; and he went out not knowing whither he went.





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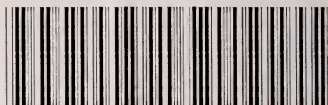
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